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IN MEMORY OF IMAM AHMED RAZA MOHADDITH-E-BARIELVI
REHMATULLAH ALAIH

QUARTERLY

AFKAR-E-RAZA

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167, DINTIMKAR ROAD, NAGPADA, MUMBAI- 400 008, INDIA.
242, MILL STREET, APTT. NO. 5, BELLEVILLE, N.J. 07109, USA.

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MEDIA AND AHL- E- SUNNAT

Hindi and English newspapers never miss any chance of criticizing, defaming rather attacking Islamic Shari'ah and the religious personalities. This is done by making an issue out of Islam's stand on Divorce or Polygamy. Some-times the matter of marriage with cousin sisters and brothers is played upon and sometimes any other issue relating to the Muslim Personal Law and Islamic customs and rites.

Whenever any so called Muslim or Atheist or apostate criticizes the Holy Qur'an or Shari'ah or dares to insult the Holy Prophet (May Peace Be Upon Him) or saints and saviours, these papers publicise such news with great enthusiasm. In fact these papers and publications go further than just printing the defamatory articles; they praise the authors of such articles as if the task of insulting the religious personalities was something which the papers themselves wanted to dispense with and by doing this, the authors have just made the task easier and therefore praiseworthy from the point of view of the biased publications.

"Such drama is often enacted by the MEDIA."

Surely these papers publish the news and programmes of Islamic functions such as Meclad- un -Nabi, Urs etc. but on such occasions they do not leave any stone overturned to taunt and criticize the traditional practises of the Muslims and this is precisely the path which the wahhabis take on their way towards the degradation of the Muslim culture and ultimately Islam. The

policy which the media tends to incline to is that while insulting Islam and Islamic practices, it considers Sunnis, Wahhabis, Shi'ahs, etc. as distinct sects, and when it comes to clarify any point relating to Islamic faith, they will present the Wahhabi ideology as if they are holding an authority on the faith. They distinctly separate the Sunnis, the Wahhabis and the Shi'ahs and support the Wahhabis and brand the Sunni Muslims as 'the Fundamentalists'. The term "Fundamentalist" is a favourite term often used while referring to the Muslims by the non- Muslim journalists and by certain so-called 'Muslim intellectuals'. They connect Muslims with anti-social activities and label the patriotic Muslims as anti-nationals. According to these biased publications, the pious and God-fearing Muslims are the followers of a beaten path, conservatives, communalists, adversaries of National Integration, brotherhood, fraternity and humanity. As if these terms don't satisfy their anti- Islam appetite, they go further than just sweet- coated insults and taunts; they literally make out the Muslims to be anti- Indians thereby playing on the emotions of the Muslims for their motherland. This is a well planned conspiracy and it is carried well against the Muslims. They either categorically deny the patriotic work of the Muslim freedom-fighters or they just don't give the deserving credit to the Muslim freedom struggle and the revolutionary work done by the Muslims.

Though the television and the radio are National media but they too do not present the

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real face of Islam and that of the true Muslims and whenever there arises any chance of talks and discussion about Islamic matters, education and knowledge, literature and personalities, the Wahhabi faith and the view points of the Wahhabis are presented. Thus, Sunnis and Sunnism have been completely neglected by the visual media.

On the other hand, as far as Urdu papers are concerned, they are mostly monopolised by Wahhabism. This is a matter of great concern and it is indeed thought-provoking that there is not a single all-Sunni paper in India and if a few weekly papers are possessed by the Sunnis, they have no weight and no voice. The Urdu papers generally follow the example of their non-Muslim contemporaries in making mockery of age-old traditions of the Muslims like Meelad, Fatiha, Niyaz, Urs and the great personalities and the 'tableegh' done by them. They also tend to mock the personality of the great reformer and 'Mujaddid' of the fourteenth century (after Hijrah), Imam Ahmad Raza Khan of Bareilly. **Plot of the Wahhabi media:** When any matter arises regarding Bareilly, a very typical and peculiar stand is taken by the non-Muslim forces and the so-called pro-Muslim forces. Take for example, the visit of the ex-Prime Minister, Mr. Narsimha Rao to Bareilly; the anti-Sunni attitude of the Press was as if Doomsday had just set in. They really made a mountain out of a mole-hill. When, after the visit of the ex-Prime Minister Mr. Narsimha Rao to Bareilly in 1995, the Raza commemoration stamp was issued and Raza Express (Ala Hazrat Express) train was started, Wahhabis and anti-Islamic forces were unnerved. Wahhabis prepared a journalist, Arun Shourie and he started to write against Imam Ahmed Raza and Bareilly. The foreign papers, condemned Bareilly and the Imam, pretending to cover the issue of opposing not to let Mr. Rao visit the Shrine of Imam Ahmed Raza, although many papers, even the B.B.C and the Voice Of America declared the fact that the followers of Raza Bareilly constitute more than

80% of the total Muslim populace in most of the countries of the world. In this deceitful manner, the anti-Sunni forces succeeded in checking a much deserved media coverage for Bareilly and the Sunnis in general.

It is indeed a matter of great shame and sorrow that whatever sheer nonsense Arun Shourie uttered, no Sunni Aalim or Scholar was able to refute. When the pro-Sunnis held a procession against Arun Shourie and the Media in general, and as the procession marched on the roads of Bareilly, the police ruthlessly lathi-charged them, thereby illustrating their disregard for the freedom of expression within lawful means. They went a step further in connecting the pro-Sunnis with communal riots. Hundreds of Sunni-Muslims were arrested and a general curfew order was enforced which lasted for about one week.

WE ARE CARPET LIONS

Though there are hundreds of speakers, orators, debaters and Ulama in our jama'at, everyone turns dumb when any one criticizes and utters insulting remarks regarding the religious personalities. Actually our speakers and Ulama are carpet lions. They claim their ability and scholarships on the stage and it is often noted that their roaring and thundering is restricted to the stages only.

Due to the false propaganda of Arun Shourie and the media against Imam Ahmed Raza, the Government abstained from establishing the Imam Ahmed Raza research center and the Imam Ahmed Raza reserved chair in the Rohilkhand University.

Actually Islam and Muslims have been the objects of jealousy of the Jews, Christians, other infidels and polytheists right from the days of British colonization. And this very policy has been adopted by the Indian Communal Parties and the other anti-Muslim forces. They like only those who are so called Muslims like Hameed Dalwai, Kareem Bhai Chhagla, Thanvi, Qasmi, Rushdie, Taslima Nasreen etc. whom they may use in uprooting Islam, its Shari'ah and culture and they call such so called

Muslims (who are really apostates), the secularists and nationalists and admire them well.

Everything Has Been Wahhabised: Wahhabi is a cunning nation as it is the ummah of Shaikh Najdi (Satan). In the British period Wahhabi were loyal to the Britishers but when the freedom movement was launched, they were cunning enough to see in which direction the wind was blowing. Hence, they pretended to become nationalists.

Wahhabis have been garbing the history of Urdu language and literature, history of India's freedom and Islamic learning and knowledge in India. At present they have taken over Auqaf, Minority Commission board, Islamic education boards, Haj Committee, Urdu Academies, Jamia Urdu, Anjuman Taraqqi Urdu, Govt. Urdu Magazines and papers and so in this manner they have overpowered the media and have themselves look like the sole representatives of Islam and Muslims. We Sunnis are so busy in Jalsas, Oratory, Anjumans, Edaras, Parties and struggle for domination of one Silsilah over the other etc. that we do not find the chance of seeing through their game and the conspiracy that they are

hatching in communion with the anti-Islamic forces. We are satisfied by just declaring that we constitute 80% of the Sunni masses.

Tabligh is NOT the term used to define materialistic gains. The irony is that we do possess the potential for a unified Sunni-Muslim nation, but we just don't tap on our resources in the necessary places. The service of Deen and Sunniyat requires sacrifice, some really revolutionary reform work and a really strong will to give out our best efforts and carry on the work which has been entrusted upon us by the Holy Prophet (May Peace Be Upon Him) and our Aslaf. We are using the name of Imam Ahmed Raza and his Maslak for the purpose of earning money, name and fame but has anyone stopped to think for a moment how much missionary work, how much use have we been to our society? How many amongst us have done some really concrete work based on the Imam's works regarding the propagation of the teachings of the Qur'an and Sunnat. So it rests upon us, the true followers of the Imam to carry out the mission that he handed out to us. Then only, can we claim to be the true bearers of 'Maslak-e-'Ala Hazrat.

Contd pg: 12

Thus here is also the "topology on the set". This is an example of Imam Ahmad Raza's skill in modern mathematics (about topological theories) which he has applied in a religious discussion and how astonishing and admirable it is that a Molvi be so expert in mathematics.

(Courtesy: Islamic Times)

THE IMPORTANCE OF IMAM AHMAD RAZA'S TEN-POINT PLAN FOR MODERN MUSLIM EDUCATION

By Dr. Muhammad Haroon

In 1894 Imam Ahmad Raza gave a speech in which he summed up his proposals for Muslim Education in ten points. (An English translation of this speech was published in Islamic Times in April, 1996). It is the aim of this article to explain what this plan was, what it meant, how it differed from the educational policies adopted by others, both Muslims and non-Muslims at that time, and what importance this plan has for people at the time, and what importance it still has for us today.

This subject is extremely complicated, and it is best to begin by summarizing the ten-point plan.

Firstly the centre of all education for the individual and in the school system had to be Islam. Secondly the aim of the education was to produce a devout model Muslim. Science could play a part in education, but knowledge of the Creator came before knowledge of Creation. Thirdly the main aim was to produce lovers of the Prophet (Sall Allahu Alaihi wa Sallam), of his family and Sahabah, and of the Ulama and Awliya. Fourthly the education must teach the Truth of Islam. Fifthly the pupils were to be especially taught knowledge that was useful for Deen or Dunya, and unimportant or useless subjects were to be avoided. Sixthly the teachers should not be people only interested in teaching just to make a living, but should be dedicated, and devout and committed to the Muslim Umma. Seventhly the pupils should be full of confidence and especially committed to the Muslim Community. Eighthly the pupils should have respect for learning, as learning was the key to the progress of society. Ninthly the pupils should have good character, coming from good company in the school, and have good physique coming from sports, recreation, travel etc. And tenthly and lastly the school should provide the pupil with good surroundings, peaceful and inspiring, so that

the pupil would never get down-hearted and lose interest in study.

This is only a summary of the plan, and the reader should, if possible, study the whole plan.

The real meaning of this plan can only be understood if we realise what Imam Raza meant by education.

To many people education is simply giving children a lot of information, in a wide variety of subjects, so that the child becomes knowledgeable, and shows this by passing exams. And this takes place only at school. The teacher is just someone who knows some information, and who gives this to the child, until the child passes exams. Imam Ahmad Raza's idea is quite different.

To Imam Raza education was the forming of the individual, and at the same time the forming of the community within which the individual lived. The aim was to produce model people, to live in a model society. The teacher should be, in this idea, dedicated to producing these model people, and this model society. And the pupils should become such people that they would leave the school to become active and loyal members of this model society.

We can now explain what the ten-point plan meant, and what it aimed at.

The aim of the ten-point plan was to produce devout Muslims to live in a strong Muslim Community. The individual was to be a devout model Muslim, with a thorough knowledge of Islam, and an excellent moral character. And the pupil was to be dedicated to the Muslim Community, and was to have all the skills necessary to actually live in that society and benefit that society. The teachers were to be men dedicated to producing model Muslims, and dedicated to helping the Muslim Community. Pupils and teachers were to be completely dedicated to the Umma.

But the key point in the ten points is the

third. He was above all a leader of the traditional Muslim Community. Now the basis of his faith was love and respect for the Prophet (Sall Allahu Alaihi wa Sallam), his family, and Companions. And the real leaders of the traditional Muslims were the Ulama and Awliya. In the third point of the ten-point plan, Imam Raza puts at the centre of the education of the pupil, love and respect for the Prophet (Sall Allahu Alaihi wa Sallam), his family, the Sahabah, Ulama and Awliya. We can now see the true aim of the ten-point plan.

The aim of the ten-point plan was to produce traditional Muslims to live in traditional Muslim society. The aim was to uphold the traditional Muslim Community, and to train its future members so that it would grow and prosper and survive in the Modern World. The traditional Community could be preserved, if education was carried out according to this plan. The aim of the ten-point plan was the survival of the traditional Muslim Umma.

Now this plan is important because traditional Muslim society was under threat in Imam Ahmad Raza's time, and is still under threat today. And the greatest threat comes from incorrect education of Muslims.

The threat comes from many directions. We can understand the ten-point plan better if we look at the various directions from which threats come.

The effects of all these educational threats was to dissolve the traditional Muslim Community, and disperse it, in various ways.

The greatest danger came from education whose real aim was to fit the Muslim into Kaffir society. The Muslim, from a Muslim family, would go to school, and there be prepared for a life quite outside the Muslim Community itself. In Imam Raza's day this meant especially the kind of education given at Aligarh. Here Muslims were trained above all to take part in the ruling of British India, as Muslims who were in every way "Cambridge Educated Englishmen". They were taught Islam at Aligarh, but it was Modernist, and especially dedicated to knowledge of Science. Science came first, and Islam was re-written to fit in with Science. Imam Raza make clear in the

second point that Science should be subordinate. This point is aimed against Islamic Modernist education.

The second affect of this kind of education was to "behead" the Muslim Community. All the most talented and able children were taken to these Modernist Universities, and there trained to work, as highly qualified people, in Kaffir society. In this way the natural leaders of the Community were taken away from the Community, leaving the Community without really talented people in leading positions. For this reason Imam Raza makes it clear in point seven that pupils must be especially dedicated to the Muslim Community.

The tragedy is, of course, that these Muslim University graduates never get, in Kaffir society, the position that they deserve because of their talents. The Kaffirs won't give them the really good jobs, and they face a life of frustration. Imam Raza's plan is the best for them, because it would fit them to live in a Community where they would not be the victims of discrimination and prejudice.

Today, of course, this kind of non-Muslim education affects vast numbers of children, while only a tiny few went to Aligarh. But the effect is the same. The Muslim children are fitted to try to live in Kaffir society, but when they become qualified, all they face is inferior jobs and unemployment. Because they haven't been educated to be devout Muslims in Muslim society, they end up at the bottom of Kaffir society, educated for a society that will not let them fit in.

We must emphasise here that Imam Raza didn't want an education which was purely religious. Point five makes it clear that the pupils must be taught subjects that are useful for Dunya as well as Deen. And the whole aim is useful, valuable people, who can really be an asset to the Community. The aim is the quality of Aligarh, but the pupils really dedicated to building and helping traditional Muslim society and to becoming traditional Muslims.

This kind of purely secular education was obviously dangerous to the Umma. But the second danger against which Imam Raza fought was people who claimed to be

Muslims, but who would break up and destroy Muslim society. This meant, of course, above all the various types of misguided people against which Imam Ahmad Raza fought all his life.

These misguided people especially fought against the influence of the traditional Ulama and Awliya. The aim of these misguided people was to undermine the leadership of the Community, and replace it with their own leadership. And they did this also by undermining the great love and respect that Muslims like Imam Ahmad Raza had for the Prophet (Sall Allahu Alaihi wa Sallam) and for the Ulama and Awliya. This is why in point three Imam Raza emphasised love and respect for the Prophet (Sall Allahu Alaihi wa Sallam), his family, Sahabah and for the Ulama and Awliya. At the end of point three Imam Raza wrote that this love should be written on the hearts of the children as though carved in steel!

Many of these misguided people were also aiming to do the same thing as Aligarh: to promote themselves to the top of Kafir society. They often copied the Modernism of Aligarh, to fit themselves to mix in with the Kafirs, while pretending to the mass of ordinary Muslims to be fairly traditional, so as to have the mass base of support needed to carry out their plans. In the case of a Modernist like Muhammad Abduh, the Egyptian, modernism is used to produce a thoroughly Modernist and Westernized version of Islam, which is kept only for the elite, while traditional Muslim society is completely despised, and every attempt made to destroy it.

One important feature of Imam Raza's plan is that there is no difference in it between the Islam that would be taught to the elite, and the Islam that would be taught to the ordinary mass of Muslim children. Both would get identical ideas, only differing because the very best pupils would go to a higher level of study. In the plans of Muhammad Abduh the Islam taught to the elite is quite different to that taught in a village madrassah. The elite are not only taught different ideas, but are taught to look down on the ordinary Muslim. In Imam

Ahmad Raza's plan, on the other hand, all are united in the same Ahle Sunnat belief. The reason for this is, of course, that the misguided Muslims often aim, quite consciously, to behead the Community, by preparing themselves to get the good jobs in Kafir society.

This plan for education was, then, important because it gave an alternative to the plans produced by others at the end of the Nineteenth Century, which would have destroyed the Umma. But the plan was also important because of all the benefits it would bring by preserving the traditional Muslim Community. These benefits are very many, and here we can only pick out some of the most important benefits it would bring.

This plan provides a modern educational system which would completely preserve traditional Islam. It is the only education fit for a Muslim in the Modern Age. It would keep Muslims Muslim, hold the Umma together, keep the best people in the Community, and preserve the leadership of the Ulama and Awliya. From this many benefits would result.

One very great benefit is the avoidance of State and of Nationalist education. In the Modern Age States have used education to control the mass of people. But Imam Raza's plan avoids reliance on the State completely. It is a plan for the Muslims to educate themselves.

In traditional Islam it is not the State which educates the Muslims, but the Muslims who educate the State, and direct it on a proper Islamic path. This can only happen if the Muslim Community, freely and voluntarily, educates itself.

State education has usually involved poisoning the minds of children with all sorts of secularist and especially nationalist ideas. Imam Raza's plan would put Islam at the centre of the education of children. The True Islam would provide the centre of the School's teaching. There would be no place for racism, or communal hatred, spread by State schools, following the guidance of the State.

If loyalty was preached to the children, it would be loyalty to the Umma. The children would learn that they had brothers and sisters all over the world, wherever there were

Muslims. And no dreary ideology would be preached, but the intellectual and spiritual riches of the Greatest Civilisation, Islamic Civilisation, would be brought to the children!

One of the worst features of modern education is that people only study to get qualifications and a good job. The real value of wisdom and culture is lost to the children. The aim is certificates, and then nice soft jobs. But the school run according to Imam Raza's plan would have quite different aims. The aim would be to give the children wisdom, and to make them into fine people. And the aim would be to prepare them to play a valuable role in the Muslim Community. The aim wouldn't be nice jobs, but to become a valuable and important member of the local Muslim Community, and of the Umma. Many Muslim parents only want education for their children because they think it's the way to get money. But you can't blame those parents, when the education on offer for their children is not based on any plan such as Imam Raza had, but simply on helping the children to run after money and success. Many Muslim children are obsessed with success and money. But that is because they have never been to a real Muslim school, but have gone to a school where the only reason for going was exam passes and good jobs! Imam Raza's type of education would be the cure for the moral collapse of so many Muslim children!

One of the worst features of Muslims today is the way they feel inferior to the West and to the white man. They lack any real culture of their own, and are, as the saying goes, "Westoxicated", intoxicated with admiration for everything that is Western and not Muslim. Many Muslim youngsters are also culturally confused. They seem to have no culture of their own, but run after the silliest Western culture, ending in alcohol, drugs and pornography.

These boys and girls are not bad people. They have simply never been given any Muslim culture that was worth having. They've gone to secular schools, and Islam for many of them has just been some rubbish served up by Modernists and other

misguided peoples. The real riches of traditional Islamic culture are closed to them, and often they are taught to despise traditional Islamic culture as "bida" and "shirk". They are cut off from their Muslim past.

Schools run according to this plan would solve these problems. They would be based completely on traditional Islam, and so would provide a genuinely non-Western cultural alternative to the children. And they would draw on the fourteen hundred years of Islamic tradition. These schools could, in fact, be the places where Muslims would rediscover their past cultural glories.

What we have to hope for is that schools run on this plan would do so well that eventually Universities would be developed which really would equal again the great Mosque Universities of the Medieval period, and be the best Universities in the World! Imam Raza shows the path to restoring the traditional Islamic University, which was destroyed by people like Abduh who brought Modernism to undermine the Universities of their age.

Teaching in modern education is a pretty awful job, with little pay and little respect. Imam Raza's plan would produce schools that really would be worth teaching in. They would give a real reason to be a teacher again!

The modern World is an empty and dreary place, full of spiritual deadness and atheism. Imam Raza's plan would provide for this modern World a picture of a true religious education, and a school truly dedicated to the spirit!

The worst aspect of modern education is its one-sidedness. This is the age of the narrow academic, of the professor who only knows his specialism, of the scientist who has no thoughts outside his Science. The whole aim of the Raza plan is to produce scholars and scientists who are truly wise. In his plan, the whole of the learning and teaching done at the school would be seen from the viewpoint of traditional Islam, which is the Highest Wisdom. In his school there would be physicists who had read Imam Ghazzali, and geographers who had read Ibn Arabi, and mathematicians who

were followers of a Tariqat! Many at Western Universities aspire to be like this, but in the system of Imam Raza this would be done from the start, and always, for each and every pupil.

The pupils of Imam Raza's school would be guided, above all, by holy people, by Ulama and Awliya, and would feel inside them the Breeze of Paradise blowing! Such schools would be a gift to the Modern World of the truly religious.

This school of Imam Raza is important, in short, because it aims to produce the perfect human being, and the perfect society of Almighty God on Earth!

How needed it is in this age of the collapse of spirituality and of human life! How important is this plan!

This educational plan of Imam Raza was not cut off from the rest of his work. His whole aim was to preserve traditional Islam, and the Muslim Community, from the attacks on it, from outside and from inside, in his lifetime. His whole work was summed up in the 1912 Four-Point Programme, which has been extensively discussed in previous articles. This educational plan fits in perfectly with the 1912 Plan, and plays a very important part in it.

The 1912 Plan aimed to get the Muslims to concentrate on developing the Muslim Community as an independent island in the wider Kaffir society. *This plan for education is at the centre of the 1912 Plan, for education of this type would turn the Muslim child into a builder of, and member of, the Muslim Community.* The 1912 Plan called for an independent economy. This Islamic School would produce people committed to making their lives within the Muslim Community, and so ready to work in this economy. The 1912 Plan called for Community independence. This educational plan would make Muslim children independent of Kaffir society, and would help to develop the independent leadership of Ulama and Awliya, by providing an educational system within which such Ulama could work, and by teaching the children to respect Ulama and Awliya (the third point). The 1912 Plan also called for the thorough independent development of

Islamic culture. The Muslim school designed by Imam Raza would be exactly the place where this independent Islamic culture could be developed and taught. The 1912 Plan depends on the Muslims really feeling themselves to be brothers and sisters one of another. What could be better than a school to build up this sense of brotherhood and sisterhood of the Muslims?

If the 1912 Plan is important, then this plan for education is important as the key to much of the 1912 Plan! And if the 1912 Plan is important because it seeks to get the highest number of people into Paradise, then this educational programme is the most important, as through it the highest possible number of children would come to Islam, and so finally enter Paradise.

And that is the importance of this plan. It seeks to preserve and expand the Society of Almighty God on Earth!!! What could be more important than that?!

And this plan remains important for us today. The 1912 Plan is important today because the other plans for the Muslims have failed. In the same way, the various alternative educational plans for the Muslims have failed. The attempts to train Muslims to fit into Kaffir society have failed because the Kaffirs don't want the Muslims. The various State and Nationalist educational systems have failed, as those States and Nations have failed. The condition today of Muslim youth shows how the various educational plans have produced poor results.

In conclusion, the Muslims must turn to this plan, and attempt to bring its principles into the education of Muslim children today. The Muslims' only hope is to have their own, independent Muslim island in the Kaffir World. And the way to build up that island is to follow this plan that Imam Ahmad Raza Khan Bareilvi (Rahmatullahi Alaih) outlined in 1894. (ISLAMIC TIMES)

IMAM AHMAD RAZA AND TOPOLOGY

By Dr. Abdul Naim Azizi, Jasoli, Bareilly

Imam Ahmad Raza Khan Bareilvi is known throughout the world by his personality and work. His personality is so great that he needs no introduction. He fought against all heretic movements and Bida and succeeded. He was the leader of the Ahle Sunnat wal Jamaat.

He was a master jurist, a great theologian and he was the revivalist of the 14th Century Hijra. Besides having thorough knowledge in Islameology and theology, he was astonishingly well versed in ancient and modern Sciences, philosophy and mathematics. He has left about one hundred books and treatises in these branches of learning and knowledge.

Imam Ahmad Raza critically examined the theories of Aristotle, Ptolemy, Kepler, Galileo, Copernicus, Newton, Hershal, Avicena, Nediruddin Thai, Mulla Muhammad Jaun Puri, Albert E. Porta and Albert Einstein etc.

He made a name in the field of Mathematics. Dr. Sir Ziauddin, the Vice-Chancellor of Aligarh Muslim University, Aligarh, a renowned Mathematician of his age, attended Imam Ahmad Raza in search of a solution to a Mathematical problem and was completely satisfied. He has expressed his impressions thus:-

"Such a great Scholar, I think there is none. Allah Ta'ala has bestowed upon him such a Knowledge that is amazing. His insight in the field of mathematics, Euclid, algebra and timings is astonishing. A Mathematical problem that I could not solve despite my best efforts, this learned genius solved in a few moments."

Dr. Barbara D. Metcalf, Berkeley University (America) Prof. Dr. Mohiuddin Alwai, Azhar University, Cairo (Egypt), Prof. Shabbir Ahmad Ghaury, Aligarh Muslim University, Aligarh, Prof. Abrar Husain, Allama Iqbal Open University, Islamabad (Pakistan) and many others have confessed his skill and mastery in

Science and Mathematics. Even Dr. Abdus Salam, the Nobel prize winner Scientist of Pakistan admired Imam Ahmad Raza's Logical and axiomatic interpretation of the arguments in the case of the refutation of the revolving earth.

The learned scholar of Pakistan, Prof. Dr. Muhammad Masood Ahmed, in his article, with the reference to a letter of Prof. Abrar Husain, has pointed out Imam Ahmad Raza's great knowledge in 'Topology'.

The contents of the letter of Prof. Abrar Husain is this, "Ala-Hazrat was a mathematician of a very high status. The study of 'Addaulatul Makkiyyh (which is very high beyond the approach of my understanding) confirms that he has given some proofs based upon mathematical theories which now-a-days belong to the Subject of 'Topology'.

The full name of the Book Addaulatul Meccia is "Addaulatul Makkiyyah Bil-Maddatul Ghaibia" which is a Chronological name. The book was written in 1323 Hijra / 1904 A.D. in Makkah, in eight hours in eloquent Arabic. This masterpiece book of Imam Ahmad Raza is based upon the unseen knowledge of the Prophet PB.

Now I come to the question of what topology is? The concept of topological space grew out of the study of the real line and Euclidean space and the study of continuous function on the spaces.

The definition of a topological space that is now standard, was a long time in being formulated. Various mathematicians - "Frechet, Hansdroff" and others proposed different definitions over a period of years during the first decade of this century, but it took a while before mathematicians settled on the one that seemed most suitable?

Before knowing something about topology or having its general idea, one

should have a general idea of the "Set theory".

"Set theory" was introduced by a German mathematician - George Canter, born in 1845. He introduced this theory in the 8th decade of the 19th Century. The definition of a 'Set' given by Canter is: "A Set is a collection into a whole of definite, distinct and distinguishable objects of our perception or our thoughts".

In a simple way, the set is the well-ordered collection of things, objects or numbers. The objects, things or numbers which form a set are called elements or objects.

Examples:

If we say, there is a set of natural numbers 1,2,3,4; we shall write it as:

$A = \{1,2,3,4\}$

Here A denotes set.

In the same manner, we shall use B,C, ..., or X,Y,Z etc to denote set and a,b,c, ... or x,y,z etc to denote elements.

The set of English alphabets a,b,c, ... z
Then $A = \{a,b,c, \dots z\}$. A set of 26 letters.

We can make sets of animals, cities and fruits etc. as

(i) $A = \{\text{Cow, Horse, Camel, Elephant}\}$.

(ii) $B = \{\text{Bareilly, Delhi, Lucknow, Karachi, Lahore}\}$.

(iii) $C = \{\text{Mango, Apple, Banana}\}$.

If x is an element of a set A; we shall write it as $x \in A$ i.e. x belongs to A.

TYPES OF SET

1. Finite set:-

If the numbers of the elements in a set is finite (i.e. countable), it is called the "Finite Set".

Ex:- (i) The set {1,3,9,27} is a finite set because the number of its elements is four.

(ii) The set {3,5,7, ... 13} is a finite set because the number of its elements is finite.

2. Infinite set

A set is infinite if it is not finite.

(a) It is said to be countable infinite if there is a bijection correspondence.

(b) A set is countable if it is either finite or countable infinite.

(c) Uncountable set:- A set is called uncountable if its elements are

uncountable or all its subjects are uncountable.

(3) Singleton set:-

The set having only one element is called the singleton set (X).

(4) Null or empty set:-

The set having no element is known as Null or Empty set and is denoted as \emptyset .

(i) The set of a number greater than 4 and smaller than 5 is a Null set.

(ii) $A = \{X\}$ X; at present a man aged more than 300 years in the World is an Empty set.

SUBSET

If every element of the set B is the element of the set A, then B is called the subset of A.

We denote it as $B \subseteq A$ or $A \supseteq B$.

$B \subseteq$ means B is the subset of A or B is contained in A and $A \supseteq B$ means A contains B.

Ex. (i) If set $B = \{2,4,8\}$; Set $A = \{2,4,6,8,10\}$.

Then B is subset of A because every element of B is contained in A.

(ii) The students of class XI is the subset of the set of Students of the College.

Note:- (a) - Any set is always the subset of itself.

(b) \emptyset is the subset of every set.

(c) - If B is not the subset of A, then we write it as $B \not\subseteq A$ (B is not the subset of A).

Proper Subset:-

Suppose $A = \{1,2,3,4\}$ and

$B = \{1,2,3,4,5,6\}$.

Here A is the Subset of B but B is not the Subset of A in such case we say that B is the proper subset of A and write it as $A \subset B$.

Family of Sets:- (Collection of Sets)

If the elements of any set are themselves sets; then that set is called the family of sets or Collection of Sets.

For example:-

$X = \{(a), (a,b), (a,b,c)\}$ is a family of sets.

Another example:-

Suppose there is a Razvi set (means the set of Razvi Silsila (Sainly line) i.e. elements are Hamidi, Mustafai and Amjadi then $= \{Hamidi, Mustafai, Amjadi\}$.

Here Hamidi, Mustafai and Amjadi are

also Sainly lines and hence these elements are themselves sets and therefore the Razavi Set is the Collection of sets or Family of Sets.

Power Set:-

Suppose there is a set A. We may consider sets whose elements are subsets of A. In particular we can consider the set of all subsets of A. This set is sometimes denoted by the symbol $P(A)$ and is called the Powerset of A.

Example:-

If $A = \{1,2\}$; then $P(A) = \{\emptyset, \{1\}, \{2\}, \{1,2\}\}$

The set which is the collection of subsets of a set A; is called the Power Set.

Union of Sets:-

The union of two sets A & B is the set of all the elements present in A & B. The symbol \cup is used for union such as A union B = $A \cup B$. It is also read as $A \cup B$.

Ex. (1) If $A = \{a,b,c\}$ & $B = \{b,c,x\}$

Then $A \cup B = \{a,b,c,x\}$

Ex-(2) If $A = \{1,2,3\}$ & $B = \{1,3,5,7\}$

Then $A \cup B = \{1,2,3,5,7\}$

Intersection of sets:-

The intersection of sets A & B is the set of those elements which are common in A and B. It is written as $A \cap B$.

Ex:- If $A = \{1,2,3,4\}$ & $B = \{0,1,4,5\}$

Then $A \cap B = \{1,4\}$

NOTE:-

The set theory is very complicated and wide too. I have given here a general idea of the set theory to follow this article, connected with topology, easily.

TOPOLOGY

A topology on set X is a Collection T of subsets of X having the following properties.

(1) \emptyset and X are in T.

(2) The union of the elements of any subcollection of T is in T.

(3) The intersection of the elements of any finite sub collection of T is in T.

KINDS OF TOPOLOGY

(1) Discrete topology:-

If X is any set, the collection of all subsets of X is a topology on X it is called Discrete topology.

(2) Indiscrete topology:-

The collection consisting of X and \emptyset only is also a topology on X, we shall call it Indiscrete topology or the trivial topology.

(3) Finer topology:-

Suppose that T and T₁ are two topologies on a given T, set X. If $T \supset T_1$; we say that T₁ is finer than T. If T properly contains we say that T₁ is strictly finer than T.

(4) Coarser topology:-

We also say that T is Coarser than T₁ or strictly coarser in these two respective directions.

(5) Finite complete topology:-

Let X be a set. Let T_f be the collection of all subsets of U of X such that X-U either is finite or is all of X.

Then T_f is a topology on X, called the "Finite complete topology". Both X and \emptyset are in T_f.

Since $X - \pi$ is infinite and $X - \emptyset$ is all of X.

Now we come to our main point. Discussing Knowledge of Allah, Imam Ahmad Raza says, "Allah knows His own person, His infinite qualities, all events which have happened, all events which shall remain happening for ever and for ever and all the possibilities which never occurred nor will ever occur, all the states, and all the understanding in fullest detail from the beginning to the end. His personality is infinite and so are His qualities. His every quality is infinite and so are His qualities. His every quality is infinite and every number associated with Him has infinite progression, His days are infinite, His hours and every moment of His time is infinite. His provision of Paradise is infinite. His punishments in Hell are infinite and every punishment is infinite. the breaths of the inhabitants of Paradise and Hell, their slightest movements, and all other things associated with them are infinite. Allah knows all and every thing in the beginning and for ever in all their details. In His knowledge the succession of infinite numbers occurs infinite times in every particle His knowledge is infinite. Every particle which has passed or will pass, or is possible, is related to each other in

proximity and distance and reason from the beginning to the ultimate time; all this knowledge is actively comprehended by Allah. His knowledge is of the third power of the infinite: (infinite)³ {English translation}.

(1) On the marginal notes (footnotes) on page 183 and page 124 in the book (Addaulatul Makkiyah), in connection with the numbers associated with Allah, Imam Ahmad Raza also makes clear that every number associated with Allah is infinite.

Progression and for them he puts up many examples such as:-

- (1) 1,2,3, ... ∞ (2) 1,3,5, ... ∞
 - (3) 2,4,6, ... ∞ (4) 1,4,7, ... ∞
 - (5) 2,5,8,11, ... ∞ (6) 5,9,13, ... ∞
 - (7) 1,4,9,16, ... ∞ (8) 1,8,27,64, ... ∞
 - (9) $\sqrt{1}, \sqrt{2}, \sqrt{3}, \dots \infty$ (10) $1, \frac{1}{2}, \frac{1}{3}, \dots \infty$
- and so on...

Whether we disorder the numbers or order them in any form which is possible, the numbers will have infinite progression. In other words we may state that the set of the numbers of any form will be infinite and uncountable.

If we select any set of the numbers of any form (The infinite set) will be after all a set and its collection will of course consist in this set.

\emptyset , the Null set belongs to every set and therefore it will belong to this set too.

In such case we also find a topology on the set and will be called "Indiscrete or Trivial topology".

(2):- Now discussing the knowledge of the creature and differentiating it from the knowledge of Almighty Allah, Imam Ahmad Raza says, "The knowledge of a creature will always be finite in action, even if it is the knowledge from the heavens to the earth, from the first to the last multiplied by a million, because the heaven and the earth are two corners and the first and the last day are two limits and everything which lies between the two is finite.

The meaning but not the reality of the infinite can be attached to the knowledge of a creature provided he is not stopped in the future. But the infinite in action is only

appropriate for Allah because the knowledge of Allah and His qualities are free from the necessity of birth." (English translation).

Here Imam Ahmad Raza says that the knowledge of a creature though infinite in appearance, yet will be finite in reality.

Here Imam Ahmad Raza puts finite sets or countable infinite sets.

In such case, we may clearly find all its subsets and hence may have the collection T of these subsets.

Such that (a) \emptyset ET and XET.

(b) The union of elements of any subcollection of TET and (c) The intersection of the elements of any finite subcollection of TET; and thus there will be also a "topology" on the set.

(3) Imam Ahmad Raza further says, "If the knowledge of all and every creature from the first to the last is gathered, the collection will have no relation to the knowledge of Allah even in the proportion of a drop related to one million oceans, because the portion of the drop is finite and the finite is always related to some other finite in some manner. Thus if we remove the portion of the drop successively from the collections of the oceans, a day will arrive when the ocean will be exhausted because they are finite. But if from the infinite we remove any portion however large successively, the remainder will always be infinite and it will never relate to the finite." (Translation).

Here Imam Ahmad Raza clarifies that the knowledge of a creature will never relate the knowledge of Allah as the knowledge of Allah is infinite in action and the knowledge of the creature, though not stopped is yet finite. He also puts the theory:- Infinite - finite + Infinite.

Here we also find the finite set or, countable infinite set, and thus according to the definition of the topology

(a) TEX; \emptyset EX (Set)

(b) The union of the elements of any subcollection of TET

(c) The intersection of the elements of any finite subcollection of TET.

Cont... 3

KISSING OF THUMBS IN THE LIGHT OF AUTHENTICATION

BY SAYED AULADE RASUL QUDSI MISBAHI M.A. (English)

Before we present proofs and evidence in favour of kissing thumbs when our beloved Prophet Mohammed (Sallallahu Alaihi Wasallam)'s name is mentioned and before we reject the false statements of the complainers, we wish to clarify certain most important technical terms of the Hadith so that the readers cannot be misguided by the manipulation of the meaning of these technical words of the Hadith.

Let's start by defining the word "HADITH". Hadith is the sayings deeds and the taqreerat of our beloved Prophet Mohammed (Sallallahu Alaihi Wasallam), the Sahabaa and the Tabaeen. Taqreer means that an action performed in the presence of our beloved Prophet Mohammed (Sallallahu Alaihi Wasallam), and he (our beloved Prophet Mohammed (Sallallahu Alaihi Wasallam) did not reject the act and was silent, this means confirmation of the act.

In light of definition of the Hadith as explained above, the hadith can be split into 3(three) fundamental types.

1) HADITH-E-MARFOO

This is the deeds, sayings and taqreer of our beloved Prophet Mphammed (Sallallahu Alaihi Wasallam)

2) HADITH-E-MAWQOOF

This is the deeds and sayings of the Sahabaa.

3) HADITH-E-MAQTOO

This is the deeds and sayings of the Tabaeen.

There are a further 4 types of Hadith depending on the number of narrators and these are:

- | | |
|--------------|-------------|
| a) Mutawatir | b) Mashhoor |
| c) Aziz | d) Wahid |

According to the characters and Calivere of the narrators there are certain types of Hadith namely Hadith-e-Sahih, Hadith-e-Hasan, Hadith-e-Zaeef and Hadith-e-Mawzoo

(Forged), which a liar fabricates and attributes it to our beloved Prophet Mohammed (Sallallahu Alaihi Wasallam). With the exception of Hadith-e-Mawzoo, all others are called Hadith, however they vary in their ranking. Anyone who rejects any one of these means he/she has rejected the Hadith.

EVIDENCES OF KISSING THE THUMBS

On hearing the name of our beloved Prophet Mohammed (Sallallahu Alaihi Wasallam) and kissing the thumbs or the index fingers and rolling them over the eyes has been legitimised and authenticated with masses of proofs, however the acts unlawfulness has never been narrated anywhere. To this effect we challenge the public that up until the day of Quayamat, no one will be able to bring any proof of the acts unlawfulness from any authentic book.

Muhaddeseen (experts in Hadith) have narrated lots of Hadith from Hazrat Siddiq-e-Akbar, Hazrat Rehana, Imam Hasan and Husain, Hazrat Khizr etc. on the books such as Maqasid-e-Hasana, Jameur Romuz, Fatawa Sufia, Kanzul Ibaad, Raddul Muhtar etc.

Lets recite some examples.

Allama Imam Shamsuddin Sakhawi has written with reference from Dailmi in his book Al-Maqasid-e-Hasana fil ahadis daira alas sunna.

1) When Hazrat Aboobakar Siddiq heard "Ashhadooanna Mohammed dur Rasoolallah" during Azaan, he kissing his index fingers and rolled them over his eyes. The beloved Prophet Mohammed (Sallallahu Alaihi Wasallam) saw him and told the people that any one who follows what Hazrat Aboobakar Siddiq did that person will have my intercession made Halal on him/her.

2) Further Imam Sakhawi has written

with reference with the book Muejabatur Rahma Wazaemul Maghfirah, written by Hazrat Abul Abbas Ahmed Bin Abibakar, that Hazrat Khizr (Alaihis Salaam) said that any one who hear the moazzin say, "Ashhaddo anna Mohammed dur Rasoolallah" and says "Marhaba be habbi bi wa quarro aine Mohammed Ibn Abdullah Sallallahu Alaihi Wasallam" and kisses both thumbs and rolls them over the eyes that person eyes will never pain.

3) The same Imam Sakhawī narrates from jurist Mohammad bin Saeed Khulani (Alaihir Rahma) that Hazrat Imam Hasan said that when anyone who hears the moazzin say "Ashhaddoanna Mohammed dur Rasoolallah" and says "Marhaba be habbi bi wa quarro aine Mohammed Ibn Abdullah Sallallahu Alaihi Wasallam" and kisses both thumbs and rolls them over the eyes that person will neither be blind nor will the eyes pain.

4) It is written in Sharah Niqaya that on the first call of "Ashhaddo anna Mohammad dur Rasoolallah" one says "Sallallahu Alaika Ya Rasoolallah" and on the second call of Shahaadat ("Ashhaddo anna Mohammad dur Rasoolallah") says "Qurrato Aine Beka Ya Rasoolallah", and kisses both thumbs and rolls them over their eyes in both cases and should say "Allahumma Matti'ni Besamee Wal Basar", that person will be rewarded and saying the above is Mustahab. Those people who do the above, the beloved Prophet Mohammad (Sallallahu Alaihi Wasallam) will lead them into Jannat whilst they follow him.

5) Allama Shami, quoting the above statement in his book Raddul Mukhtar Sharhe Durre Muhtar, says the same narration is found in Kanzul Ibaad, Fatawa Sufiya and Kitabul Firdous. The beloved Prophet Mohammed (Sallallahu Alaihi Wasallam) said that anyone who kisses the thumbs and rolls them over the eyes on hearing "Ashhaddo anna Mohammad dur Rasoolallah" during Azaan, he (the beloved Prophet Mohammad (Sallallahu Alaihi Wasallam) will lead them into Jannat and place them in the rows (Saff) in Jannat. The same way in Tafseer-e-Ruhul Bayan Vol.4 P.648, the following statement is found. The beloved

Prophet Mohammad (Sallallahu Alaihi Wasallam) came to the Mosque to perform the Jumma Salaat on 10th Muarram and sat next to a pillar. Hazrat Aboobakar, on hearing "Ashhaddo anna Mohammad dur Rasoolallah" in Azaan. He kissed his thumbs and rolled them over his eyes and said "Qurrato Aine Beka Ya Rasoolallah." When Hazrat Bilaal finished the Azaan, the beloved Prophet Mohammad (Sallallahu Alaihi Wasallam) said Oh! Aboobakar, anyone who on hearing my name does what you did and says what you said them Allah Ta'ala will forgive his Zahir and Baatin sins (those done in the open and those done in secrecy).

Not only in the Hanafi Kitaabs has the permission of kissing the thumbs been recorded but also in the famous book of the Shaafi Mazhab - I'anatut Talebeen P.247 and also in the book of Maleki Mazhab - Kifayatut talibbur Rabbani P.169, that when the Moazzin calls the Prophet's name during Azaan one must recite the Durood Sharif and kiss the thumbs and roll them over the eyes and one will neither become blind nor ever experience eye pains.

Over and above this, in Tafseer Ruhul Bayan Vol.4 P.649. It is stated that when Hazrat Adam had the desire to see the beloved Prophet in Jannat, then Allah Ta'ala revealed that he (the beloved Prophet Mohammad (Sallallahu Alaihi Wasallam) will appear from your Loin in the last generations. Hazrat Adam further desired to see the Prophet, then Allah Ta'ala glowed the right hand index finger of Hazrat Adam and the shine therein praised the Almighty. For this reason the right hand index finger has been named Finger of Kaleema - as written in Rouzul Faiq. Then Allah Ta'ala put "NOOR" in both Hazrat Adam's thumb nails like mirrors and Hazrat Adam kissed his thumbs and rolled them over his eyes. This Sunnat was introduced and continues to be followed by Hazrat Adam's generations to date. When Hazrat Jibrael told the beloved Prophet Mohammad (Sallallahu Alaihi Wasallam) what Hazrat Adam had done, the beloved Prophet Mohammad (Sallallahu Alaihi Wasallam) said

that whoever hears my name during Azaan and kisses the nails of the thumbs and rolls them over their eyes will never be blind.

REPLY TO THE CONDEMNERS

The condemners claim that Ala Hazrat Ahmed Raza Khan, in his book, Fatawa Razwiyya, has declared Siddiq-e-Akbar's Hadith as Zaeef. Not only Ala Hazrat, but also other Jurists and experts in Hadith have declared Siddiq-e-Akbar's Hadith as Zaeef.

The condemners have only looked at the Zaeef part of the Hadith and the detailed explanation which runs into more than 50 pages has been wilfully by passed and the condemners have buried their heads in the sand. This is the long known habits of the antagonists of Islam.

Ala Hazrat further states that though Muhaddeseen have called this hadith Zaeef in light of Marfoo, it is still a valid (Sahih) Hadith according to Mawkoof. No Jurist or Hadith expert has called this Hadith Zaeef in light of Mawkoof, therefore this proves that the Hadith is Sahih in terms of Mawkoof. That's the reason why Mulla Ali Quari in his book Mawzoo Aate Kabeer P.64 states the deed by Siddiq-e-Akbar is enough evidence to comply with beloved Prophet Mohammad (Sallallahu Alaihi Wasallam) says that my Sunnah and those of Kholafa-e-Rashedeen must be followed.

We have provided comprehensive definitions of different types of hadith at the beginning in order for ease of understanding by the readers and above all to safeguard the readers from deceit and misconception as propagated by the antagonists.

It is astonishing at the same time shameful to hear that whilst Mulla Ali Quari confirms compliance of this Hadith yet

expostulators reject it outright. Its more painful to see that those who claim to be the followers of the Sunnat of the beloved Prophet Mohammad (Sallallahu Alaihi Wasallam) and the Kholafa-e-Rashedeen only give lip service but no performance. Their hearts are empty from the Sunnats that they preach about and an absolute deceit to the world on the following of the sunnats - a total contrast to what the beloved Prophet Mohammad (Sallallahu Alaihi Wasallam) said - follow my Sunnahs and those of Kholafa-e-Rashedeen.

Lets try and explain the meaning of Zaeef, for the sake of clarify for every word there are two meanings - a technical meaning and a literal meaning.

Zaeef in literal sense means weak however in Hadith the literal meaning is not looked at. What more is that Zaeef may mean weak but certainly not in authentic. A Zaeef Hadith in technical sense is one whose capability to remember is not very strong in comparison to the narrators of Sahih Hadith and Hasan Hadith. The key factors essential for a Sahih Hadith, some of which are not present in a Hadith is called Zaeef Hadith therefore one shouldn't reject Hadith-e-Zaeef in the sense of weak. In addition to this so many jurists, theologists and prominent Islamic Scholars have already concurred that Hadith-e-Zaeef reliable in the case of Fazeel-e-Aamal (Commands of deads). Some of these are Imam Ibn-e-Hajar Makki, Mulla Ali Quari, Allama Ibrahim Halbi, Allama Mohaqquique Jalal Dawani etc. have illustrated the above in their books. In substance, in the light of above evidences it is well classified that kissing of thumbs hearing the name of Prophet Mohammad (Sallallahu Alaihi Wasallam) is Sunnat of the Prophet Adam, Siddiq Akbar and our other holy ancestors.

Contd. Pg. 16

of Imam Ahmad Raza. The learned writer has proved the greatness, versatility of Imam Ahmad Raza and proved him too the reviver of Islam of 14th Islamic century in the light of

his religious, spiritual, social, economic, political, scholarly and literary deeds. This booklet is worth reading and Insha Allah will enable to introduce Imam Ahmad Raza in Europe and other western countries well.

A REVIEW ON THE BOOKS

BY DR. ABDUL NAIM AZIZI (BAREILLY)

1. Bay't and Khilafah- By Imam Ahmad Raza. (Translated by Alhaj Bashir Hussain Nazim).
2. Hada'iq-e-Bakhshishi:- Imam Ahmad Raza's Religious poetry. (Translated by Prof. G. D. Qureshi).
3. The Reviver of Islam by Mohammad Khateeb.

The above mentioned books have been Published by Raza Academy, 16 Charnichael street, Edgeley, Stockport S K 3 9 J X - England.

This academy is doing well in publishing and popularizing Raza and Islamic literatures and no doubt! is only the academy which is performing its duties well in English with pure intention of the service and propagation of Deen and sanniyat and introducing Raza's Versatile personality and works in modern scholarly societies and this is call of the time. For this precious religious performance, Dr. Mohammad Haroon, director of the academy and its other members particularly M. I. Kashmiri, M. Afzal Habib, M. Khetab and Umar Mir Saheban are praiseworthy.

This academy publishes its every book in such a charming get up which two folds its intrinsic beauty and the reader feels pleasure in studying it.

The above mentioned books are also of the very standard of extrinsic beauty as well as the intrinsic charmness.

1. Bay't and khilafah:- This is an urdu treatise of Imam Ahmad Raza Bareilvi which throws light on the importance of oath of allegiance, necessity of spiritual guide and discusses the general and special caliphate, Conditions of a muslim being a Shaikh, qualities and characteristics. Succession to the Khalifah etc. in the light of Quran, Sunnah and statements of Imams and renowned ulama.

This is a Scholarly and authentic treatise of Imam Ahmad Raza which is a book for the persons seeking the spiritual guide and entering the field of Tariqah. The learned translator Alhaj Bashir Hussain Nazim has translated this treatise into the English easy to

understand in a very nice style. Janab Alhaj Bashir Husain Nazim, performing the duty of translation and Raza academy fulfilling its duty of publication have done a good deed and fulfilled the call of time.

2. Imam Ahmad Raza's religious poetry:- though Prof. G. D. Qureshi is no more yet he is still alive due to his works and will remain with us for ever with the fragrance and illuminations of his deeds. Besides being well versed in Urdu and Persian, he was also the master of English language and literature. He was Professor in English in a University of New Castle (U. K.) and this shows his mastery in English.

He was a poet too. He has composed many Urdu Naat poetry. His translation of Imam Ahmad Raza's religious poetry is his main work in the field of poetry. Prof. G. D. Quraishi's English translation of Raza's world fame Salaam (Mustafa Janc Rahmat pe Lakhon Salaam) has been very popular and has been published as a separate booklet. This book comprises the translation of Raza's 73 poems including 4 dignities (Manaqib-Praise to Hazrat Syedna Ghausul Azam known as Zariya-e-Qadria) and 18 Quatrains. The translation of Raza's famous Merajia poetry, which is the decoration of Urdu poetry, is also included in this book.

The learned Professor Late G. D. Quraishi has tried his best in translating into easy and charming language and succeeded too. He is the first scholar who has this deed. This work of Prof. Qureshi will cause to benefit the English knowing Muslims having a taste of poetry and light the lamp of the Holy Prophet's love in their hearts (Sallallahu Alaihi Wasallam).

May Allah shower his blessing and lusture on the grave of Prof. G. D. Qureshi. Amcen!

3. The Revier of Islam:- This book has been written by Mr. Mohammad Khetab, the editor of Raza Academy's Journal, The Islamic Times and an active member of Raza Academy. This book consists of life and works

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

CREATION OF ANGELS (MALAA'IKA)

BY AA'LA HAZRAT IMAM AHMED RAZA

(REHMATULLAH ALAIH)

1.1 In the treatise "Sha'bul Imaan", Imam Bahiqi (radi Allahu anhu) reports a Hadith from Hazrat Jaabir (radi Allahu anhu), in which Syedina Rasoolulah (salal laahu alaihi wa sallam) has stated, "When Almighty Allah created Adam (alaihis salaam) and his progeny, the Angels remarked, 'O Allah! you have created such beings who eat and drink, cohabit and travel. Make the world a place for their dwelling and let us be the inmates of the Hereafter'. The most revered Allah replied, 'I shall not make him who has been fashioned by my Power, and in whom I have bequeathed the spirit and then commanded, Bel and he became'".

From this Hadith, one important fact emerges. While the creation of man was effected through a gradual and systematic process, namely, the stage of dust, which was then shaped into a human form and finally the bequeathing of the soul in him. Looking at it from another angle- first the stage of sperm, then a speck of blood, which was changed to a piece of meat, then the formation of limbs, which then took human shape, and finally the soul been bequeathed. Angels on the other hand, are created by the supreme command "Bel" and they come" or come into existence.

1.2 Syedina Rasoolulah (salal laahu alaihi wa sallam) has stated, "Angels are created from light. The Jinns from fire containing smoke, and Adam (alaihis salaam) from that already told to you". (namely black, white and red sand).

(Imam Ahmed bin Hambal - Muslim)

Hazrat Jaabir bin Abdullah (radi Allahu anhu) narrates another Hadith in which Syedina Rasoolulah (salal laahu alaihi wa sallam) is reported to have stated, "O Jaabir! Most certainly Almighty Allah created the Noor (Light) of your Nabi before anything else. Then, when He decided to create the world,

He divided the Noor (Light) of your Nabi into four portions. From the first portion, He created the Pen (Kalam) of Destiny, from the second - the Divine Tablet (Lawh-e-Mahfooz), from the third - the Divine Throne. The fourth portion was further sub-divided into another four portions. From the first portion, He created those Angels who are the bearers of the Divine Throne, from the second, the Divine Chair and from the third, the rest of the Angels".

1.4 Allama Faasi (radi Allahu anhu) in his book "Mutaali-ul-Musarrat" has recorded the following Hadith from Imam Ash'ari (radi Allahu anhu) who narrates, "Verily, the Almighty Allah is an Incomparable Light, the soul of Syedina Rasoolulah (salal laahu alaihi wa sallam) is the splendid glow of that light, while the Angels are the sparks of that resplendent light. Almighty Allah first created my Noor (Light) and from this Noor He created everything else".

1.5 Hazrat Abu Shaikh (radi Allahu anhu) narrates the following Hadith from Hazrat Akramah (radi Allahu anhu) who reports that Syedina Rasoolulah (salal laahu alaihi wa sallam) has stated, "Most certainly, Angels are created from the Noor (Light) of Allah".

A commentary of a similar Hadith is to be found in the book "Umdatul Qaari Sharah Sahihul Bukhaari" carrying an interesting observation of Hazrat Ali (radi Allahu anhu) wherein he mentions, "There is an Angel named Rooh, who has seventy thousand heads, each head has seventy thousand faces, each face contains seventy mouths, each mouth is made up of seventy thousand tongues and each tongue is blessed with seventy thousand languages. By means of these languages, this Angel is constantly reciting the Tasbeeh of Almighty Allah. From each Tasbeeh, one Angel is being created, this Angel soars into the Heavens with the rest of the Angels until the Day of Judgement".

1.6 Hazrat Tha'albi (radi Allahu anhu) has reported a Hadith from Hazrat Abdullah ibn Masood (radi Allahu anhu), who mentions that Syedina Rasoolulah (salal laahu alaihi wa sallam) has stated, "There is an Angel named Rooh who is of greater magnitude than the heavens and the earth, as well as the mountains and other Angels. Daily he recites twelve thousand Tasbeehs. From each Tasbeeh, one Angel is created. On the Day of Judgement, this Angel will form one complete row by himself, while the rest of the Angels will form another row".

Referring to this Hadith, several Scholars have made interesting comments. Imam Al Baghwi (radi Allahu anhu) in his book "Al Mu'allim" quotes the verse, "Rooh, and the other Angels will stand in

rows on the Day of Judgement", refers to the above Hadith. Imam Ainee (radi Allahu anhu) in his book "Umdatul Qaari Sharah Sahihul Bukhaari" says that the verse, "And they shall question you regarding Rooh" refers to this Hadith.

In the book "Mawaahibul Ladunnia", Imam Qastalani (radi Allahu anhu) states, "There is a celestial world found in the Heaven (made from water and smoke), wherein are Angels created from water and air. The leader of these Angels is Ra'd, who is responsible for the clouds and rain".

1.8 Shaikh Akbar ibn Arabi (radi Allahu anhu) states in his book "Al Futuahaatul Makkia" that, "Almighty Allah first sparked a bright refulgence from light. Then He created darkness. On the darkness the image of this light shone which revealed the Divine Throne. Then from this light, which was not only the light of the morning, but included the darkness of the night, Almighty Allah created those Angels which are found within the precincts of the Divine Throne and the Divine Chair. These Angels also reflect the material of the Divine Chair".

1.9 Hazrat Abu Saeed (radi Allahu anhu) narrates the following Hadith of Syedina Rasoolulah (salal laahu alaihi wa sallam) in which he has stated, "Verily there is a river in Heaven, in which whenever Jibraeel submerges his wings and shakes it, small droplets of water drip from it. From each droplet, an Angel is created".

Indeed, one cannot estimate the droplets of water that drip from the wings of Hazrat Jibraeel (alaihis salaam). Why, simply because Hazrat Jibraeel (alaihis salaam) has six hundred wings and each wing is so huge, that when he spreads it, it cast a shadow over the entire sky".

1.10 It has been reported from Hazrat ibn abi Haatim, Aqueeli, and Hazrat Abu Hurayrah (radi Allahu anhu) that Syedina Rasoolulah (salal laahu alaihi wa sallam) has stated, "In the fourth Heaven is a river called Haywaan (river of life). Each day Jibraeel dips in it and shakes his wings letting off seventy thousand drops. From each of these droplets one Angel is created by the Almighty Allah. These Angels are commanded to perform Salaah in the Baitul Ma'moor. As soon as they have performed their Salaah, they come out from the Baitul Ma'moor never to return. One Angel from this group is appointed their leader and he is delegated the duty of taking these Angels to one spot in the Heaven where they will stand reciting the Tasbeeh of Almighty Allah till the Day of Judgement".

1.11 Imam Ata, Maqaatil and Dhahaaq report a Hadith as narrated by Hazrat Abdullah ibn Abbas (radi Allahu anhu) in which Syedina Rasoolulah (salal laahu alaihi wa sallam) has stated, "On the right hand side of the Divine Throne is found a river of Light, which in magnitude, is equal to the seven Heavens, the seven crust of the earth and the seven oceans. In it Jibraeel bathes each morning, whereby his brightness and beauty is constantly increased. When Jibraeel comes out of this water, he flutters his wings. From each drop that fall from his wings, a thousand Angels are created from these multitude of Angels seventy thousand are commanded to enter the Baitul Ma'moor, none of whom will get another chance to enter this illustrious place until the day of Judgement".

Tafseer Kabeer

1.12 Imam Fakrudeen Raazi (radi Allahu anhu) has quoted a Hadith in his treatise "Tafseer Kabeer" in support of the commentary of the verse: "And he creates that which you will not perceive".

Imam ibn Hajr Ali bin Urtahat reports a Hadith that has been narrated by several Sahaba, in which Syedina Rasoolulah (salal laahu alaihi wa sallam) has stated, "There are some Angels of Almighty Allah whose every limb trembles from the constant fear of Allah. Whichever of these Angels sheds a tear, it is immediately transformed into an Angel before that tear can even reach the ground".

1.13 It has been reported by Hazrat Abush Shaikh Ka'ab Ahbaar (radi Allahu anhu) that, "Whichever of these Angels sheds a tear it changes into an Angel and flies away with the fear of Allah".

1.14 Imam ibn Bashkawaal reports a Hadith from Hazrat Anas (radi Allahu anhu), in which Syedina Rasoolulah (salal laahu alaihi wa sallam) has stated, "Whosoever sends a Durood Shareef upon me with the intention of honoring me, Almighty Allah will transform that Durood Shareef into an Angel, whose one wing spreads to the East and one to the West. Allah commands this Angel: 'O My Angel! Send Durood upon my servant as he has sent Durood upon My Beloved Habeeb'".

In response to this Divine Command, the Angel will continue to send Durood upon the person till the Day of Judgement.

Similarly Moulana Naqi Ali Khan (radi Allahu anhu), the father of Ala Hazrat, Imam Ahmed Raza Khan (radi Allahu anhu), in his famous book "Al Kalaamul Awdah fi Tafseer-e-Alam Nash rah" reports a Hadith from Imam Sakhaawi (radi Allahu anhu), in which

Syedina Rasoolulah (salal laahu alaihi wa sallam) has stated, "There is one Angel of Almighty Allah whose one side is in the East and one in the West. When anyone sends Durood Shareef upon me out of love and devotion, this Angel dives into the heavenly water and flutters his wing. From each drop that falls from his wing, Almighty Allah creates one Angel who will be reciting Istigfaar (seeking pardon) for this person until the Day of Judgement".

1.15 In the book "Mawaahibul Laddunia", it is reported that, "There are some Angels who are constantly engaged in reciting the Tasbeeh of Allah. For every Tasbeeh they recite, Almighty Allah creates one Angel".

1.16 Hazrat ibn Arabi (radi Allahu anhu) in his famous treatise "Al Futuhaatul Makkia" states, "Pious deeds and words take the form of an Angel which elevates the Heaven". In his esteemed opinion this is in accordance with the Divine verse which means, "Unto Him soars good words and pious deeds elevate it".

1.17 Imam Qurtabi (radi Allahu anhu), in his book "Tazkirah" narrates on the authority of great Scholars who maintain that, "Whosoever recites Sura Baqarah and Sura Ale Imraan, Almighty Allah will create Angels from his recitation and these Angels will intercede on behalf of the reciter on the Day of Judgement".

1.18 Imam Aarif billah Abdul Wahab Sha'raani (radi Allahu anhu) states in his famous treatise "Meezanush Shari yatul Kubra" that, "Angels are created from the breath of pious people. Those that are created from the breath of pious women acquire greater beauty than those created from the breath of men".

From the above mentioned eighteen Ahadith and quotations of great Scholars of Islam we can ascertain about the different ways in which Angels are created. These prove beyond any shadow of doubt that Angels are created daily in large numbers. Only their Creator and what He has revealed to His beloved Slaves know their true numbers.

Hadith

Allah hath not created anything better than reason, the benefits which Allah giveth are on its account, and understanding is begotten of it.

The Death of Angels

When Imam Waliyuddeen Iraaqi was questioned regarding the death of Angels, he replied, "In my opinion no concrete proof is on hand regarding this matter. However, mere conjecture in respect of this subject is unwise as it leaves no room for mere personal opinions and conjectures".

Contrary to this belief, the majority of the Ulema of the Ahle Sunna are of the opinion that Angels are created from light delicate bodies. It is categorically proven from authentic sources that Angels will experience death without any doubt. Such a belief is in accordance with the Quranic verse which proclaims, *"Every soul shall taste death"*.

Hazrat Abdullah ibn Abbas (radi Allahu anhu) states that when the verse *"Everything upon it (the earth) shall perish"* was revealed, the Angels proclaimed "All dwellers upon the earth will die" meaning that they are safe from death. Yet, when the verse *"Every soul shall taste death"* was revealed, they proclaimed "Now, we too will die".

(Mafaatiul Ghaib)

Hazrat ibn Jareer (radi Allahu anhu) reports from Hazrat Abdullah ibn Abbas (radi Allahu anhu) who states, "The Angel of Death is appointed to capture the souls of Muslims and Angels alike".

Hazrat Anas (radi Allahu anhu) has narrated the following lengthy Hadith from Syedina Rasoolulah (salal laahu alaihi wa sallam), which proves comprehensively that Angels too will also experience death.

Syedina Rasoolulah (salal laahu alaihi wa sallam) has stated, "When everything will begin to perish only Jibraeel, Mikaeel, and the Angel of Death will remain. Then Almighty Allah will state, 'O Angel of Death, who else is still spared?'. The reply will be, 'None but thy Graceful Self, who is Eternal, as well as thy servants Jibraeel, Mekaeel and the Angel of Death'. At this a Divine command will be issued 'Capture the soul of Mikaeel' at which Mikaeel will fall like a great and mighty mountain. Once again, Allah, the All Knowing, will ask, 'Who else is spared?'. The reply will be, 'None but Thy Graceful Self, Jibraeel and the Angel of Death'. Again the command will be given, 'Capture the soul of Jibraeel', at which Jibraeel will flutter his wings, fall in prostration and pass away. Finally, when the Angel of Death himself will pass away, the All Wise and Great Creator will proclaim, 'In the beginning, I brought the creations into existence

and I will once more bring it to life. Where are those rulers that laid claim to kingship?'. There will be no answer. The Almighty Allah himself will reply, 'Today, Kingship belongs to Allah alone, the Sole Controller'."

Bahiqi-Faryaabi

From this Hadith we learn that even Allah's closest Angels will not live beyond the Day of Judgement. The crux of the matter is that daily numerous Angels are created who engage themselves in the constant Tasbeeh of Almighty Allah and who will live only until the Day of Judgement. These include Angels that are created from the recitation of the Durood Shareef. Infact, it is not substantiated from any Hadith that Angels will not be subjected to death. Infact, Hazrat ibn Abbas (radi Allahu anhu) makes it clear that before the revelation of the verse *"Every soul shall taste death"*, Angels were not aware of them experiencing death. With regard to the two Angels Kiraaman Khaatibeen who accompany every Muslim, Imam Bahiqi (radi Allahu anhu) narrates the following Hadith, in which Syedina Rasoolulah (salal laahu alaihi wa sallam) has stated.

"After the death of the Muslim, they soar to the Heaven and seek permission to live there, but Almighty Allah turns down their request saying, 'My Heavens are full of Angels who are constantly engaged in glorifying Me'. Then they will implore to live on the earth. To which Almighty Allah will reply, 'My creation has filled the earth, constantly glorifying Me'. Thereafter, Almighty Allah commands them to stand at the graveside of the Muslim and the servant of Allah, to recite the Tasbeeh of Allah, and the Sawab of which is then bestowed upon the deceased person.

Hazrat Abdullah ibn Abbas (radi Allahu anhu) narrates that Syedina Rasoolulah (salal laahu alaihi wa sallam) has stated, "Angels will die at the time when the first trumpet will be sounded on the Day of Judgement. Their souls will be captured by the Angel of Death. Thereafter, the Angel of Death himself will succumb to death".

Conclusion

After the completion of this work, I came across one Fatwa found in Allama ibn Hajr Makki's "Fatawah Hadithiyyah", regarding the Angels and in which the learned Imam affirms that Angels will experience death when the first trumpet will be sounded, but the

bearers of the Divine Throne and the four exalted Angels will be the last to pass away. Regarding the birth of Angels too, he has stated that Angels are not created at one time. Rather, this is an ongoing process. Thereafter, Imam ibn Hajr (radi Allahu anhu) has narrated seven Ahadith, five of which I have already mentioned, while the other two are now added to the original eighteen.

1.19 There is a fountain of Allah found in space which is so huge that the seven layers of earth can fit in it seven times. In it one Angel from the Heaven descends whose size completely fills the fountain. He bathes in this fountain and when he emerges from it, drops of light drip from his wings. From each droplet, Almighty Allah creates one Angel who like all Angels constantly engage in the Tasbeeh of Almighty Allah.

1.20 He further narrates another Hadith from Hazrat ibn Ula (radi Allahu anhu) who mentions that Syedina Rasoolulah (salal laahu alaihi wa sallam) has stated, "Jibraeel daily dives into the Fountain of Kauther and shakes his wings. From each droplet, Almighty Allah creates one Angel".

By the Grace of the Almighty Allah and His beloved Habeeb (salal laahu alaihi wa sallam), I recall another Hadith on this subject which can be further included in this list.

In the book "Kitaabus Thawab", Hazrat ibn Abid Dunya and Hazrat Abush Shaikh (radi Allahu anhu), have recorded a Hadith of Hazrat Jafer (radi Allahu anhu), in which Syedina Rasoolulah (salal laahu alaihi wa sallam) has stated, "Whosoever makes a Muslim happy, Almighty Allah will create one Angel out of this happiness who immediately engages himself in the worship of Almighty Allah and in exalting His Oneness. When this person passes away and enters the grave, this Angel will appear in front of him and ask, 'Do you remember me? I am the same happiness with which you gladdened the heart of a certain Muslim. Today, I will comfort you in your hour of fear, teach you the answers to the questions that will prove you a believer and will show you your place in Heaven'".

We humbly supplicate in the Court of the Almighty Allah that this explanation will have taught you about the life and existence of the Angels. Ameen.

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